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A CHINESE PAGODA.

THE CHINESE;

OR,

SOME SHORT ACCOUNTS OF THE COUNTRY
AND PEOPLE OF CHINA.

BY UNCLE ADAM.

Approved by the Committee of Publication.

FROM THE LONDON EDITION.

B O S T O N : -

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CONTENTS.

CHAPTER I.

THE CHINESE COLLECTION.

PAGE.

The pagoda, or temple, near Hyde Park Corner—Chinese inscriptions—The three large Idols—The beautiful lanterns—The elegant screens—The curiosities and the company—Chinese characters—Shops—Carvings—Porcelain—The costly cabinet—The yellow vase—Cymbals, trumpets, horns, and gongs—Insects—Fish—Minerals—Implements—Birds—Paintings—Necklaces and chopsticks.	- 11
--	------

CHAPTER II.

CHINA AND THE GREAT WALL.

Remarks made at the Chinese Collection—China with its high mountains, extensive forests, mighty rivers, long canals, and great population—Four thousand walled cities—Tartary—The great wall, thirty feet high, and a thou-

sand miles long, with its strong towers, crossing rivers and valleys, and climbing mountains, five thousand feet high—The stone, and brick, and earth, would be enough to build a wall all round the world. - - - - - 23

CHAPTER III.

THE BIBLE IN CHINESE.

A great curiosity—Part of the Bible in Chinese—Yellow and thin leaves—Odd printing—Characters put in columns—Leaves printed on one side only—Chinese books are stitched, and kept in cases—They are read like Hebrew books, from right to left. - - - - 31

CHAPTER IV.

PEKIN THE CAPITAL OF CHINA.

Pekin—Pigtails—Pagodas and porcelain—Pekin in some things like London—A description of the city—Pekin surrounded with walls—Houses of one story covered with glazed tiles—The word of God almost unknown in Pekin—Saint Paul and Saint John's description of the Heavenly City, the heavenly Jerusalem. - 40

CHAPTER V.

ALL ABOUT POPPIES.

Poppies—The farmer cultivates his land to get crops of corn, and not to get crops of poppies—

Good things are often put to bad purposes—
 Barley is a useful grain, but people often
 drink too freely of the malt liquor that is made
 from it—Grapes are excellent fruit, but how
 many are there who injure themselves with the
 brandy procured from them—Opium is made
 from poppies—Poppies are grown in abundance
 in Turkey and the East Indies—Manner of
 gathering opium—Bad effects of chewing and
 smoking opium. - - - - - 49

CHAPTER VI.

CHINESE MEN AND WOMEN.

Chinese people are like themselves only—A Chi-
 naman thinks, speaks, and acts in a different
 manner from other people—A Chinese gentle-
 man is known by his shaven head and plaited
 tail, and a Chinese lady by her little feet—The
 Emperor of China is called the ‘Son of
 Heaven’—Kings, princes, officers, mandarins,
 merchants, shopkeepers, soldiers, sailors, and
 other characters. - - - - - 58

CHAPTER VII.

CHINESE MANDARINS.

Howqua, the Hong merchant, gave a hundred
 thousand dollars to be made a mandarin—A

mandarin is a Chinese nobleman, or magistrate—Mandarins—The rank of a mandarin is known principally by his button and his girdle—Different classes of mandarins. - - - 66

CHAPTER VIII.

A LITTLE ABOUT FOOD AND FIREWORKS.

The food of the Chinese—Dogs, cats, slugs, snails, grasshoppers and snakes, rats, mice, earth-worms, monster grubs, bird's nests, and shark's fins—Rice, fish, and tea—The Chinese want food for the soul—The bread of life—The gospel of Jesus Christ—Fireworks—Care and caution required in sports—Chinese fireworks. - - - - - 76

CHAPTER IX.

ODD THINGS IN CHINA.

The Chinese an odd people—Seven thousand barbers in Peking—No soap used in shaving—The Chinese wear white clothes in mourning—Chinese gentlemen wear two watches—Old men fly kites—Military mandarins carry fans—Chinese mariner's compass points to the south—The Chinese read from right to left—They have many lanterns, and but little light—Account of Hwang-to's invention of the mariner's compass. - - - - - 83

CHAPTER X.

CHINESE PUNISHMENTS FOR CRIME.

Sin has found its way everywhere—Punishments inflicted by the Chinese—Bamboozing—Squeezing the fingers and ankles—The canque, or wooden collar—Strangling—Beheading—Cutting into ten thousand pieces—Cruelty of the Chinese in former times—Burning children in porcelain furnaces—None but a merciful God can do away with the cruelties of mankind. 92

CHAPTER XI.

ALL ABOUT TEA.

A thought about tea worth bearing in mind—The tea plant is a native of China, or Japan—Tea has been drunk in China, hundreds if not thousands of years—Method of setting the seed, and of gathering the leaves—Preparation of the tea—Black teas and green teas—The Chinese will yet be numbered among the followers of the Redeemer. - - - 102

CHAPTER XII.

MARRYING, FEASTING, AND BURYING.

Husbands and wives know but little of each other before marriage—The diviner consulted—Presents made—Promise of marriage obtained—

Marriage procession—Feast of lanterns—Great variety and beauty of lanterns—Amazing number of them—Funeral rites. - - - 110

CHAPTER XIII.

CHINESE HUSBANDRY, ARMY, NAVY, AND NATURAL HISTORY.

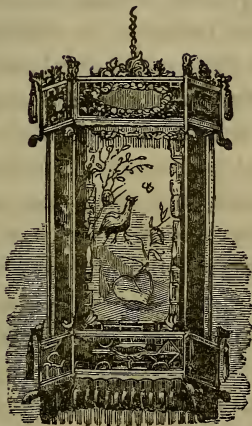
The Chinese famous for tillage—Horses and cattle are not plentiful—The Emperor himself goes to plough, and the Empress prepares his food—Planting rice—Manuring and watering the ground—Soldiers—The army of heaven—Tartar life-guards—Sailors—War junks and boats—Wild animals—Birds—Insects. - 119

CHAPTER XIV.

RELIGION, SUPERSTITION, MISSIONARIES.

The Chinese are a nation of idolaters—The people once feared God, and worshiped him in simplicity—The Chinese have no Bible, no Sabbath, and no Saviour—Taou, Fo, and Confucius—Superstitions—Missionaries—Doctor Morrison—Conclusion. - - - 127

THE CHINESE.



CHINESE LANTERN.

CHAPTER I.

THE CHINESE COLLECTION.

“ Now, Uncle Adam, I have a great favor to ask of you. I hear people talk about China, and I see books in the shop win-

dows about China, and I know nothing about China myself. As you know so much, I want you, if you please, to give me some account of China."

"To tell you the truth, William, I have for some time intended to do this; for, as you seem to think, you ought not to be ignorant of what other young people know, if the knowledge of it is likely to do you good. I want you to gain useful knowledge, but still more do I wish you to become wise in holy things. Perhaps we may make the subject of China useful in both respects."

"Then you will tell me all about China, will you?"

"All about China! That is much more than I shall be able to do. I cannot tell you what I do not know myself."

"That is true; but if you will tell me as much as you know, or half as much, I shall be quite satisfied."

"Well, I will try to make you a little wiser than you are on this subject, for per-

haps it will render you more thankful for many mercies, about which you now may think but little, especially for the Sabbath day and for God's holy Word. What say you, if the weather holds up tomorrow, should you like to go to the Chinese Collection at Hyde Park Corner?"

"Like to go! Indeed I should. Of all things, uncle, it is what I want most to see. When shall we set off?"

"You appear to be in a hurry about it. We can either go by daylight, or when the room is lit up at night, which you like best. I have seen it by night and by day too."

"Have you? Then you can tell me something about it, and I shall like it all the better when I go."

"I hardly know what to say to that. You would be more surprised at the collection, perhaps, if you heard nothing about it, till you saw it; but it shall be as you like."

"Then I should like to hear a little about it; not a great deal, but only a little;

so that I may understand it the better when I go."

"Very well. The Collection is kept in a large room near Hyde Park Corner; but you first pass through a pagoda or Chinese temple, painted red and green, with odd Chinese writing on it, and then go up a flight of steps."

"I do not care how high we go."

"Ay! young people like to be climbing. In God's good time I hope you will be high enough, even above the stars—but I will go on with my description. When you enter the room, which is full two hundred feet long, you will find enough to take up your attention for the next two or three hours. The three large Chinese idols, covered all over with gold from top to bottom, the beautiful lanterns, of all sorts of gay colors, hanging from the high roof; the large, elegant screens, and curiosities of different kinds, with the company and gas light, altogether will so surprise you, that it will take you some time to recover yourself."

“And is there a man to go round with us, and to tell us about every thing?”

“No, that is not necessary, for most people buy a book there, which gives a full account of every thing. If, however, you have no book, there are servants in the room dressed in handsome livery, who will tell you every thing you wish to know. It is a good thing to have a guide, especially in holy things, when we are humble enough to profit by his guidance.”

“It will be the best to have a book, uncle. Do you not think so?”

“I do, William, as then we can find out every thing ourselves, and take what time about it we please. Round each side of the apartment are large glass cases, or rooms, in which are figures of different kinds. In one there are mandarins or Chinese nobles, or magistrates, in their full dresses; in another, Chinese ladies, with little tiny feet, playing music; in a third, Chinese priests; and in a fourth, Chinese

learned men, all as large as life, and dressed just as such people are in China."

"It must be almost like being in China, to see so many Chinese figures."

"Then there is a two story house, just such an one as you would see, were you at Canton in China. I wish we all thought more than we do of that "better house" eternal in the heavens. There is, too, a silk merchant's shop, with the owner of it and his customers; and a China-ware shop. And many tradespeople seen at their work, such as barbers, shoemakers, and blacksmiths, all as large as life."

"I shall look very close at them."

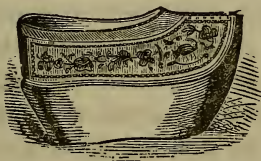
"The Chinese are famous for their carvings in wood and ivory, and you will see some of the oddest-looking specimens of carved bamboo roots that you can imagine. The models of boats and war junks are beautiful; and finer vases and jars, and porcelain of other kinds, you never saw."

"When I see Chinese figures on tea chests, they have almost always fans or

umbrellas in their hands; and then there are sure to be two or three temples at no great distance."

"You will see plenty of umbrellas and fans, and temples, and garden-pots, and flower-baskets, and fruit-stands; and then there are paintings and Chinese books, and dresses, and caps, and shoes."

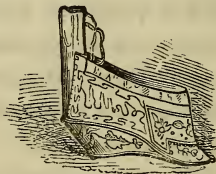
"I shall like to see some of the little shoes that I have heard of; I only wonder how they can ever get their feet into them?"



CHINESE GENTLEMAN'S SHOE.

"They never could if their feet had not been bound up tight in their youth, and prevented from growing. Women of quality, who are carried about in sedan-chairs, have little feet; but the working women of

China have feet as large as the women of other countries. You will see at the Col-



CHINESE LADY'S SHOE.

lection, Chinese inscriptions, and if you are able to read them so much the better."

"I shall not be able to make out one word; no, not a a single letter."

"Well, in that case you will be like most people who visit the Collection. What a mercy it is that we have no trouble in reading God's holy Word! *that* is as plain as it can be. Mind that you look at the costly cabinet from Soo-choo; the ancient yellow vase, with the raised green dragon trying to swallow the moon; the chased silver tankards; the carved and gilt chair of state; and the elegant, but enormous porcelain bowl."

“I shall be sure not to forget the yellow vase, with the green dragon upon it, trying to swallow the moon.”

“Among other things, you will see the model of a Chinese coffin, that seems to the reflective mind to say to those who visit the Collection, ‘Dust thou art, and unto dust shalt thou return,’ Gen. 3: 19. ‘Boast not thyself of tomorrow; for thou knowest not what a day may bring forth,’” Prov. 27: 1.

“Are there any musical instruments?”

“Plenty, but none of them are like the golden harps of heaven. There are pipes, flutes, guitars, violins, cymbals, trumpets, gongs, and brass horns. There are also Chinese insects, butterflies, fish, and minerals, as well as implements, cutlery, painted glass, necklaces, and chopsticks to eat with, and beautiful birds in cases, and hundreds of other curiosities.”

“What a treat I shall have!”

“I have no doubt at all, that you will be very much entertained; but, in the midst

of all the curious things in the Collection, there is one thought which ought to be dwelt upon; it is this, that the figures, the carvings, the furniture, the lanterns, the porcelain and the paintings, every thing that you see around are the works of heathen men; of those who either bow down to images, or believe in falsehood, and in idle dreams of the mind. The word of God is very little known among the Chinese; and the way of salvation, through faith in Jesus Christ, is a truth, that, for the most part, has neither reached their hearts, not their ears. Every one, then, who visits the Chinese Collection, should pray for the spread of the gospel in China, that those who are now dead in trespasses and sins, may be made alive through faith in Jesus Christ, and turn from the worship of idols to the worship of the true God. There are hundreds who go to see the Chinese Collection who never think of these things, let us not be among the number. You will open your eyes wide at the three golden, or

gilt idols, and very likely will think of the golden image that was set up by Nebuchadnezzar, 'in the plain of Dura, in the province of Babylon.' "

"It must have been very large."

"Yes, it was; for we are told that it was 'threescore cubits,' or more than a hundred feet high; but the idols in the Chinese Collection are quite large enough to surprise you. The idols, the screens, and the lanterns, will, perhaps, attract your attention as much as any thing."

"I wish we were there now. Suppose it should rain tomorrow, uncle! You would not put it off I hope! A little rain would not hurt us; for we could take an umbrella with us."

"We could, certainly; but as we have some distance to walk, I should like fine weather for the occasion. A walk of three miles in the rain, would not be very pleasant."

"But why, uncle, can we not go to-night? It is fine now; and it may not be

fine tomorrow. And then, of all things, I should like to see the Collection by gas-light, it must look so grand; something may happen tomorrow to prevent our going; do let it be to-night!"

"But will it not be better for you to consider about it to-day, that you may make up your mind whether you would really like to go or not?"

"Oh, uncle, my mind was made up the first moment you spoke about it. Do please to let us go to-night!"

"To-night then we will go; and if, after your treat, you come away without a prayer to the Father of mercies, for the three hundred and fifty millions of idolaters, I shall be sorry for you."



THE GREAT WALL OF CHINA.

CHAPTER II.

CHINA AND THE GREAT WALL.

"I AM glad that you are here, uncle, for now I shall have a treat. You told me at the Chinese Collection that, if I would remember what you said to me, you would tell me about China, the great wall, and other things."

“Ay; but how do I know, William, that you have remembered what I said to you?”

“Ask me what question you like, uncle, and see if I can answer it—that will be fair, will it not?”

“It will; and if you can answer my questions, I will make good my promise. What did I say to you as we went into the Collection?”

“You said that if every one who entered the room would give sixpence towards printing the word of God, or towards sending missionaries abroad, for the good of the Chinese, it would amount to a handsome sum. And if they did no more than put up a prayer for the Chinese, it might, perhaps, soften their own hearts, and incline them to think kindly of their distant fellow creatures.”

“Those are nearly the very words that I spoke; but what did I say when we stood opposite the golden idols?”

“You said it was a mercy that we had the Lord of life and glory to go to, instead of bowing down to stocks and stones; and

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that the very sight of such things should make us love the Saviour better, and be more anxious to know and to do his holy will."

"You could hardly have remembered it more correctly. Have you forgotten our looking at the men with shaven heads, and at the women with little feet?"

"Oh no, Sir! you said it mattered not so much what the size of the women's feet were, as it did whether they walked with them on the way to heaven; and that you would not quarrel with the men for shaving their heads, if they would worship the true God with all their hearts."

"I will ask you but one question more—what was my remark when we were looking at the priests of Foh?"

"I cannot tell all that you said; but one thing was, that the belief of the simple truth that Jesus Christ came into the world to save sinners, would do the Chinese a hundred times more good, than all that the priests of Foh could tell them."

"So well have you replied to my ques-



tions, that I will begin to tell you about China and the great wall directly."

"Thank you, uncle; I will try to remember what you have told me now, as well as I have remembered what you said at the Collection."

"China is a very large country, and has more people in it than any other country in the world. The king, or rather the emperor, who is at the head of it, rules over as much as a thousand miles of country in every direction; and his people are more than three hundred millions in number."

"Yes, I think you said three hundred and fifty millions."

"Very likely, for that I believe is about the true number. China has very long and mighty rivers, and it has large canals: one of them is, at least, seven hundred miles long. People say that as many as thirty thousand men were at work at it forty years, before they could finish it."

"Forty years! I am afraid that they did not work very hard to be so long about it."



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“People in other countries are not so well off for mattocks and spades as they are in England; and very likely many of these Chinese worked with nothing better than a piece of wood, or, perhaps, with their hands only. China has vast ridges of mountains covered with forest trees. It has also a great number of towns and cities. Some say, that as many as four thousand of them, at the least, have walls round them.

“Four thousand cities with walls round them!”

“Yes! The prophet Isaiah says in Holy Scripture, ‘Thou shalt call thy walls Salvation, and thy gates Praise,’ Isaiah 90: 18. We cannot say this of the Chinese; but let me now tell you of the great wall.”

“I want sadly to hear of the great wall.”

“You must know that China has a country near to it, called Tartary; and that the Tartars who live in it, being war-like people, used to make war against the

Chinese. It was, therefore, to keep the Tartars out of China, that the great wall was built."

"That was a good plan ; for, if the wall was high, I dare say the Tartars could not get over it."

"The great wall, high as it was, did not prevent the Tartars from conquering China. They made desperate attacks, and took the country ; and the emperor who now rules over China is a Tartar."

"How high was the wall ?"

"I will tell you both how high and how long it was. The wall was built about three hundred years before our blessed Saviour came into the world, to die, the 'just for the unjust, that he might bring us to God,' 1 Pet. 3: 18. It is something more than a thousand miles long, and is paved on the top ; and if you could only see how it crosses valleys, brooks, and rivers, and climbs over hills and mountains, as much as five thousand feet high, it would surprise you."

“Indeed it would. Over mountains five thousand feet high!”

“Yes! Some parts of the wall are built with stone, and some parts of brick; and every now and then there is a strong tower. David likens God to a ‘high tower,’ he says, ‘The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower,’” Psa. 18: 2.

“Are there many of those towers?”

“Hundreds, if not thousands of them. The wall is about thirty feet high, and the towers are about forty feet; but where there was little danger the wall was built lower; and where the danger was great it was much higher.”

“Well! I never heard of such a wall as that!”

“I dare say not: for there is no other such in the world. Though it has been built more than two thousand years, yet there it stands, and is likely to stand. There is as much stone, and brick, and

earth, in this mighty defence, as would build a thick wall all round the world, five or six feet high."

"Oh, uncle! Did you say all round the world?"

"Yes, William, I did; though the world is twenty-four thousand miles round it. The great wall may not be much more than one thousand miles long, but when you consider its height, and thickness, and the great number of its towers, you will find that what I say is true. It has stood for two thousand years; but time will conquer it at last:

And China's wall, as crumbling clay  
Or mouldering dust, will pass away.

Let us not put our trust in the work of men's hands, but in "Jesus Christ, the same yesterday, and to-day, and forever,"  
Heb. 13: 8.



THE BIBLE IN CHINESE.

## CHAPTER III.

## THE BIBLE IN CHINESE.

“A LITTLE more about China, uncle! A little more about China! You told me what a great country it was, and about its mountains and long rivers, and about the canal which took so many people such a time to finish. You told me, too, of the great number of people who lived in China,

and all about the great wall; and now I want to hear something else. A little more about China, uncle, if you please."

"It seems to me, William, that a little more will hardly satisfy you. Telling a boy part of a pleasant story, is like giving him part of a plum-cake, it only sets him on to long for the remainder of it. However, I am very willing to tell you more of China in proper time; but just now I have something very curious to show you."

"To show me! What is it, uncle? Please to show it me first, and tell me a little more about China after."

"I have it wrapped up here carefully; and to tell you the truth, I would not show it to every young person, lest it should be injured. See, it is a part of a Bible in Chinese."

"Part of a Chinese Bible! that must be a curiosity indeed. Do let me see it, uncle!"

"I did not say part of a Chinese Bible, but part of the Bible in Chinese. The Chinese do not believe that our Bible is

true, for they worship idols; but the word of God is printed by Christians in Chinese, with the hope that the people of China will be led to read it, and believe it, and have all the advantage of trusting in what is true, and not in what is false."

"That is a very good plan; but please to let me have a peep at the book, for I dare say it is very different from our Bible."

"It is very different, certainly. See, here it is."

"Oh, what a strange-looking book! How yellow and how thin the leaves are, and then the printing is so odd. If those are letters, I hope the Chinese will keep them in China, for I should never learn them; and then they are printed all down the leaves in columns. How do they read them?"

"In a very different way from what we read our books, for they begin where we leave off. We begin at the first leaf, on the left side of a book, and read to the right; but they begin at the right side, or what



we call the very last page, and read to the left, down one column and up another."

"Well, it is a pity that the Chinese do not know better than to read the wrong way, however. This is not all the Bible then, is it?"

"No. It is only the book of Isaiah; so that the whole Bible would take up a great deal of room. Do you observe that the leaves are all double, and not cut at the edges, as we cut ours."

"Double are they? I did not notice that. Well, so they are. I thought the leaves were single, and printed on each side, like the leaves of English books; but I see now that the leaves are folded over, and that the inside is left all blank. What an odd way of making a book that is!"

"We usually think all customs odd, which are different from our own. Do you notice how slightly the book is stitched together?"

"Yes, Sir, and the edges of the leaves at the back of it are cut through, so that if the stitches were to break, the book would fall



to pieces. I should think such a book as that would soon wear out."

"So it would, if it had nothing to preserve it; but Chinese books are usually divided into different parts, every one of them being stiched as this is: all the parts are kept together in a stiff case made of pasteboard, and ornamented in various ways. By this means, Chinese books last longer than you would suppose; for while one part is being read, the remaining parts are lying safely and snugly in the case to which they belong."

"Oh, oh! that is the way they manage their books, is it? They are more careful than I thought they were; but what a pity it is that they should read all their books backwards!"

"Why, that is mere matter of opinion. They no doubt think their way right, and ours wrong."

"But how can they think so? Surely it must be right to begin at the beginning, and wrong to begin at the end!"

"Yes, nothing can be clearer than that:

but they differ with us as to which is the beginning, and which is the end. The books of the Old Testament, the Bible itself, in Hebrew, are read from right to left, or what you would call backwards."

"Are they, indeed?"

"Yes, they are. Hebrew is not printed in columns, it is true, like the Chinese language, though, as I said, it is read from right to left. It does not, however, matter so much the way in which a book is read, as it does whether its contents are understood. What a blessing it will be to China, when its millions of people are instructed in God's Word! It is promised respecting the Saviour, that the heathen shall become his inheritance, and the uttermost parts of the earth his possession. A time, therefore, will no doubt come, when the Redeemer's kingdom shall extend throughout China and the whole world.

As sure as shines the mid-day sun,  
Messiah's will shall yet be done ;  
In every clime and every tongue,  
His name be known, his praises sung."

“But if the Chinese do not believe God’s word, what is it that they do believe?”

“The religion of China, if it deserves the name, is of two or three kinds, and is full of ignorance and error. The Chinese have abundance of idols to bow down to; but Jesus Christ, the only Saviour, is not known among them. They try to save themselves in their own way, but they do not trust in Him who died on the cross for sinners. It is intended by Christian people to spread among them books and tracts, which will set forth the truth, and God’s blessing may go with these, so that where there is now darkness, a flood of light may break forth.”

“Yes, the more good books we send among them the better.”

“Neither young people nor old people should forget the Chinese, for only consider how plentiful Bibles and religious books and tracts are among us! Yet in the very oldest empire now in the world, wherein there are more than three hundred and fifty

millions of people, such things are not to be had."

"Three hundred and fifty millions! What a number! Well, if Christian people send them the Bible, and books, and tracts, I hope they will have them printed on better paper, than this part of the Bible in Chinese."

"No doubt they will."

"And I hope, too, they will not stitch them in the loose way this book is stitched; for if they do, and the Chinese should read them much, they will soon fall to pieces."

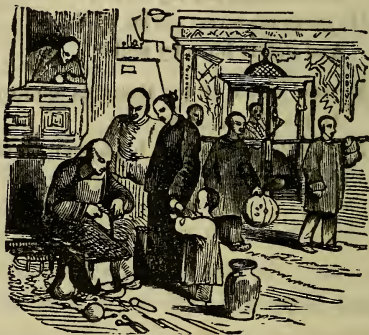
"I dare say that both the printing and the binding of the books will be done properly. In the meantime, let us not only pray that the gospel of Jesus Christ may be possessed by the Chinese, who now have it not; but that we, who have it, may be more thankful for the precious gift that God, in his mercy, has bestowed.

"Let heathen to their idols haste,  
And worship wood or stone;  
But my delightful lot is cast,  
Where the true God is known.

---

God is my portion and my joy ;  
His counsels are my light ;  
He gives me sweet advice by day,  
And gentle hints by night.

My soul would all her thoughts approve  
To his all-seeing eye ;  
Not death, nor hell my hope shall move,  
While such a Friend is nigh."



STREET SCENE IN PEKIN.

## CHAPTER IV.

## PEKIN, THE CAPITAL.

“WILLIAM, shall I tell you a little about Peking, the capital of China?”

“Oh yes, uncle, if you please; the more you tell me about it the better. I dare say it is a very curious place.”

“Curious enough. At Peking, you have plenty of pigtails, pagodas, and porcelain.”

“What a number of P’s! I shall be

sure to remember the pigtails, pagodas, and porcelain of Pekin."

"Ay, boys remember comical things well enough ; the difficulty is to get them to remember what is really useful to others, as well as to themselves ; useful to the body, and useful to the soul ; useful in time, and useful in eternity. Do you think that you could remember a text of Scripture, were I to give you one?"

"I will try, uncle."

"In the ninth chapter of Matthew it is said, 'And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.' Now, as Jesus taught in the cities of old, I hope his followers will one day teach in Pekin."

"If China is one of the largest countries in the world, I suppose Pekin must be one of the largest cities. Is it any thing like London?"

"A great deal like London, William, in some things, but very unlike it in others. As to its being one of the largest cities in



the world, in the space it covers, and in the number of its inhabitants, you are right enough. Let me see! If my memory be correct, the whole city together, taking in the new and the old city, is more than twenty miles round; and the people who live in it amount to perhaps between one and two millions."

"There must be a great many houses there, to hold two millions of people; and the streets must be pretty full too. I dare say that they jostle against one another as they go along. Between one and two millions of people!"

"You shall hear what a writer says of this great city. 'Pekin is, therefore, in its public streets, more thronged than even London, the great mart of all the earth; for as no navigable river runs up to the city, all sorts of merchandise and necessaries are pouring into it through the streets from morning till night; and there are to be seen as many droves of carts, wagons, and beasts of burden, as in the busiest part of London. Besides this, great numbers of



persons, of all ranks, flock to the court; and the great retinue that attends them—the mandarins and other officers in their formal robes, the princes of the blood, and other persons of distinction, who are always escorted by a numerous train of horsemen and servants,—contribute to add bustle and variety to the city of Peking. Hence, people of quality are in the habit of having “clearers” to go before them on horseback, to clear the way; and they dash without ceremony through the groups of carmen, porters, chairmen, and the knots of handicraftsmen, standing at various places for hire; and tailors, smiths, braziers, carpenters, barbers, and dog-sellers, are scattered right and left, by the knotted whip; and the juggler and the mountebank are sometimes overwhelmed in the confusion; but amid all the great concourse of people, which throng the streets of Peking, there is not a woman to be seen—men, men: nothing but men and boys.’”

“Then it is like London in being all of

a bustle; but not like it in having no women in the streets."

"It is like London, also, in having among its inhabitants some who are very rich, and many who are very poor; some who act uprightly, and many who live by knavery and deceit."

"Yes, I dare say that is the case."

"But though, as I said, Pekin is a great deal like London in some things, it is very unlike it in others; for instance, London, though it once had, has now no wall round it; but Pekin is surrounded with a wall of earth, cased with blue brick, twenty or thirty feet in height. In London, the houses are high, and built with brick or stone: in Pekin, the houses are usually low, being only of one story, and covered with glazed tiles that glitter in the sun."

"Those houses must look very different."

"They do; but passing by the wall and the houses of Pekin, there are other things in which the two cities are still more unlike. In Pekin, the people bow down to idols; while in London, the true and living

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God, the God of Abraham, of Isaac, and Jacob, is worshiped."

"Ay, that is a greater difference than the other."

"In Pekin they have no Bibles, and the gospel of Jesus Christ is nearly unknown; but in London, Bibles are plentiful, and the gospel is read and preached in every part of the city. This, William, is a sad state of things for Pekin."

"Yes, it is."

"Oh that we all valued, more highly than we do, God's holy Word, and more frequently offered the prayer, 'Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.' If this were, more and more, the language of our hearts, we should be more anxious than we are, that the way of sal-

vation, through faith in the Redeemer, should be known in every city on the face of the earth. In Pekin they have temples, but they are built for the purpose of idolatry: the temples in London are erected for the service and worship of the Lord of life and glory."

"Pekin and London, in these things, are not at all alike."

"They are more unlike in these things, now, than, perhaps, they will be in years to come. If once the Bible should enlighten the city; if once the eyes of the people should be opened, and their hearts moved to believe in Jesus Christ crucified, as the sinner's only hope, their idols will soon be overturned, and their temples be devoted to Christian worship. Then will they look forward to another city, far more glorious than their own."

"What city do you mean, uncle?"

"Even the heavenly Jerusalem spoken of by the apostle Paul, 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an

innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant,' " Heb. 12 : 22—24.

" I read the chapter which has those verses in it this morning, uncle."

" And I hope you read it with attention. This is, as I said, Paul's description ; and now I will read the account given by the apostle John, in the Revelation : ' And the building of the wall of it was jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof,' Rev. 21 : 18, 19, 22, 23. London and Pekin are

great cities; but what are they to the city here described?"

"They are not at all like that."

"Some other time, perhaps, we may talk together a little more about Peking, and China, and the Chinese people, but enough has been said about them now. Whether we live in a bustling city, or in a quiet country place, is not of so much consequence as it is that we should be looking to the heavenly Jerusalem, to that 'city which hath foundations, whose Maker and Builder is God,' " Heb. 11: 10.



CHINESE OPIUM SMOKER.

## CHAPTER V.

## ALL ABOUT POPPIES.

"I HOPE, William, that you enjoy our walk as much as I do. Oh, it is a glorious thing to walk abroad with a grateful heart, amidst God's glorious creation! How bright is the sky, and how sweet is the breeze blowing over the clover-field in blossom! I hope you enjoy our walk."



"I do, uncle, very much indeed; but there is a dark cloud in the sky yonder, over the clump of firs, I hope it will not rain."

"Let us look at the sunshine, and not at the dark clouds. God's mercies outnumber his judgments. 'Clouds and darkness are round about Him,' but 'righteousness and judgment are the habitation of his throne,' Psa. 97 : 2. Do you see how the sunbeams sparkle in the running water of the brook yonder?"

"Yes, Sir; I hardly know whether the glitter is most like silver or gold."

"Here is a field of standing corn almost ready for the sickle. What a goodly sight. Who can declare fully the goodness of God! Who can sum up the amount of his mercies!"

"Oh, look at the beautiful flowers, uncle, among the corn. They are as red as fire, and a great deal redder."

"Yes, they are poppies, and very lovely they look in the sunshine. Those at the edge of the field, blowing about in the



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wind, appear more beautiful than the others."

"I wish the whole field was covered with them. How I should like to see a field of poppies!"

"Such a sight would be much more pleasant to you, than it would be to the farmer."

"Why would not the farmer be as fond of a field of poppies as I should?"

"Because he wishes his land to produce wheat, and barley, and oats, and pulse, and grass, not poppies. He can take his grain to market and sell it, and thereby be able to pay his rent, and buy stock; but he could do nothing at all with a field of poppies."

"I see now, it would suit me to see a field of poppies better than it would suit the farmer."

"Poppies are very beautiful flowers; but, when put to a bad use, they do a deal of mischief in the world."

"Do they? Why, what mischief can they do? They are not pleasant to smell,

certainly; but they are delightful to look at; and then, as nobody eats them, or drinks them, I cannot see how they can do mischief."

"Things good in themselves may be put to a very bad purpose. You may remember that in the first chapter of Genesis, all things which God made he pronounced good; but very many of these good things, blessings as they are, have been turned into curses. The grapes that grow on the vine are good for the use of man, but when brandy is obtained from their juice, and drank, they become very injurious. Brandy and other spiritous liquors have been the destruction of thousands."

"This is sad, certainly; but people cannot make strong spirits from poppies uncle."

"Why no, that is very true; but they may make a worse thing from them. Opium is made from poppies; and there is hardly a more wretched being in the world, than one who is in the habit of taking opium in large quantities."

“What is opium? And how do they get it from the poppies? And who are they who take it in great quantities?”

“You ask me many questions at the same time; but I will answer them as well as I can. Opium is a drug which affects those who chew it, or smoke it, much in the same way as brandy, or rum, or gin does. It makes them tipsy.”

“And how do they get it from the poppies?”

“In Turkey, and in the East Indies, large fields and tracts of land are sown with poppies; so that, to see a field of poppies, you have only to go on board ship, and visit Turkey, or sail ten or a dozen thousand miles to the East Indies, and you will see as many poppy fields as you wish.”

“Oh, that is too far to go, by a great deal; but please to tell me how they get the opium from the poppies?”

“Why a great many people are employed when the poppies begin to fade, to cut the sides of the part that holds the

seed, with a lancet, or small knife with two blades; out of the wounds they make, a milky juice runs, which when dried and hardened by the sun is scraped off, and this is opium."

"I never heard any thing of this before. And now please to tell me who they are who chew or smoke opium?"

"The number of people in England who take opium is greater then is generally supposed; but in Turkey, and in China, it is taken and smoked to very great excess. When once any one begins to use it, he can hardly ever leave it off afterwards. When opium is taken, its first effect is to give cheerfulness and courage, it afterwards soothes the system, eases pain, and promotes sleep; but when persevered in, it by degrees robs the body of its strength, makes the mind feeble, and brings on many diseases. Those who have taken it for a long time usually have shriveled limbs, very sallow faces, and weak voices; and in walking they totter like young children. Death at last comes upon them.

In this way, hundreds and thousands are carried off every year, who, were it not for opium, might possibly live ten or twenty years longer."

"But if opium is such a bad thing, what do people make it for? Why do they not let the poppies die without cutting them, and scraping away the juice? They could then do no mischief."

"Very true, but the reason why opium is made is this. They who grow the poppies, and gather the juice, get a very high price for it; and there are many who will do almost any thing for money."

"I would rather have every poppy in the world cut down, or pulled up by the very roots, than have opium made from it."

"Opium is very useful as a medicine: it is not the use, but the abuse of it that does mischief. English people have sent thousands, and tens of thousands of chests of opium to China, and they might almost as well have sent so much poison; but there is now a fair prospect of their sending

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something better—I mean the gospel of Jesus Christ. The Chinese being heathens, bow down to stocks and stones, and they have so much set their faces against strangers, that to give them the Holy Scriptures, has not been an easy thing; now, however, there is a great likelihood of our trading more freely with them than before; and by this means the Word of God and tracts and little books may, perhaps, be spread among them from one end of the country to the other.”

“And will there be no more opium sent to China?”

“I am afraid that opium will be as plentiful as ever, for those who send good books, and those who send opium, are very different people. There is nothing so likely to put a stop to the bad use of opium, as the free progress of God’s holy Word, and books that will tell the Chinese plainly, that all have sinned, and that Jesus Christ died for sinners. If they once have the gospel in their hearts, they will not put much opium in their mouths. Put

them in your prayer, William; put them in your prayer, that God, for Christ's sake, would guide them into all truth, and open their eyes to behold the wondrous things of his holy law."

"I shall never again see a poppy growing in the garden, or the field, without thinking of opium and the Chinese."



CHINESE LADIES.

CHAPTER VI.

CHINESE MEN AND WOMEN.

“Who are the Chinese people like, uncle? I want to know a Chinaman when I meet one; and I shall be sure then to keep my eyes wide open. Who are the Chinese like?”

“Like, William! They are like no people but themselves. They are different to all other human beings. As much as they can they keep to themselves, and prevent other people from coming among them. There they are, rowing their boats, sowing their rice, gathering their tea, tending their silk-worms, painting their fans, reading their books, carrying their umbrellas, sitting in their summer arbors, and kneeling in their pagodas, as their fathers have done for hundreds and hundreds of years before them.”

“Please to tell me what they are most like? I mean common men, not like the fine dressed Chinese great men, that I saw at the Chinese Collection.”

“I will paint their pictures for you as well as I can. A Chinaman thinks, and speaks, and acts, in an odd way, because he sees and knows so little of the way in which other people think, and act, and speak; but you know a Chinaman at once by his shaven head and plaited cue. All the hair

is shaven from his head except a long cue on the crown, which hangs down behind his back."

"I shall know a Chinaman now, when I see one."

"He dresses, too, in loose hanging clothes, with a light, broad brimmed hat on his head. Instead of wearing a coat, his outer garment is like a blue shirt. A Chinawoman dresses much like a Chinaman; but if she be a lady she paints herself, and her feet are only a few inches long. You saw the figures of some of these at the Chinese Collection."

"But how is it that they have such very little feet?"

"Because when young they bind up their feet with the toes under, and do not allow them to grow. It is a silly custom; but English people have silly customs as well as the Chinese. Let me go on, however, to describe the people. First comes the Emperor, a very great man indeed. He is called the 'Son of Heaven;' though,

being an idolater, he is very ignorant of heavenly things. A child at a Sabbath school among us knows that the only way to heaven is through Jesus Christ; but the great Emperor, the 'Son of Heaven,' as he is profanely called, is not wise enough to know this. May it please God to open his eyes, and the eyes of his people, and to teach them the way of salvation!"

"And who comes next to the Emperor?"

"Why the kings and princes, his relations; and then come the high officers of state, and the mandarins."

"What is a mandarin? I saw ever so many at the Collection, but had not time to hear about them."

"Another time I will tell you all about the mandarins; but now let me go on with my account. After the mandarins come the merchants. Some of these are called Hong merchants, who are very rich. I will tell you of one who died lately."

"Yes, uncle, please to tell me all about him."

“Howqua was a great Hong merchant, and lived at Canton, and traded much with British people. When very young he was but a poor lad, of very lowly parentage, and obtained a living by selling oranges in the streets, just as you have seen a Jew boy sell them.”

“He must have been very poor, indeed.”

“He was very poor; but being very attentive to his business, and saving, by degrees he mended his situation, so that he became a Hong merchant, and one of the most famous Hong merchants that ever lived. When he died, which he did a short time back, aged seventy-five, he was not only a merchant, and a mandarin, but the very richest man in China.”

“He did not expect that, I dare say, when he was a poor lad and sold oranges.”

“Most likely not. I wish I could say that, with all his riches, he was rich in faith, and an inheritor of the kingdom of

heaven. Riches are often a sad snare to men. 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works,' " 1 Tim. 6 : 17, 18.

• "And what kind of people come next to the merchants?"

"Oh, all kinds of tradesmen: and then I have said nothing of soldiers and sailors. The sailors are those who are on board the Chinese war junks, and other ships. The soldiers are of different kinds, from the commander of the life-guards, or 'Tigers of war,' to the common soldier."

"What! do they call the life-guards, Tigers of war?"

"Yes. Then there are learned men, and shopkeepers, and traveling barbers, and quack doctors, and tinkers, and shoe-makers, and fruiterers, and viper sellers, and dog sellers, and mountebanks, and fortune tellers, and conjurors, and jugglers."

"I saw some of these at the Chinese Collection."

"The shopkeepers have colored silks to sell, or stuffs, or porcelain, and figured tiles; or, perhaps, carved ivory balls, chopsticks to eat with, fans, embroidered sashes, flower baskets, and lackered boxes, beads, pocket mirrors, and bamboos, snuff bottles, tobacco pouches, instruments of music, books, and drawings on rice paper."

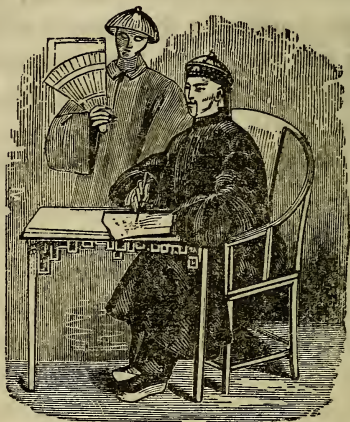
"I can fancy them with their bald heads and long cues, sitting behind their counters serving their customers."

"And then the different dresses of the different kinds of people are so striking, the mandarin in his embroidered robes, enormous necklace, and cap with ruby button and peacock's feather. The lady in her rich and elegant attire, with wreaths of costly flowers in her hair. The soldier in his coarse blue nankeen trowsers, and red upper dress; and the laborer with his cloak of bamboo leaves."

"Bamboo leaves!"

“Yes, thousands of the Chinese wear garments made of bamboo leaves; but you must be content for the present with what I have told you. You want to know what a mandarin is, and if you will ask me to-morrow, I will tell you.”

“Thank you, uncle, I will not forget to ask you.”



CHINESE MANDARINS.

CHAPTER VII.

CHINESE MANDARINS.

“You said, uncle, that you would tell me about mandarins; I know that they are great men in China; but I want to know more about them. Howqua, the Hong merchant, was a mandarin.”

“Yes; and he was obliged to pay the sum of a hundred thousand dollars, before he could be made one.”

“I never heard of such a thing, why that was quite a fortune.”

“It was; but when men get rich, they are willing to pay a high price for worldly honor. If we were all as desirous of sharing the glory of heaven, as we are of getting honor and glory on earth, it would be a great deal better for us. The Apostle Paul says, ‘Set your affection on things above, not on things on the earth,’” Col. 3: 2.

“If I had a hundred thousand dollars, I would never give them to be made a mandarin.”

“Ay, William! If you had so large a sum at your own disposal, it is hard to say what you would, or what you would not do. The heart is a deceitful thing. They who have a great deal of worldly riches, have need of a great deal of God’s grace to keep them in the hour of temptation.”

“But what is a mandarin, uncle? It

must be a very high post, for a man to give a hundred thousand dollars for it."

"A mandarin, William, is a Chinese nobleman or magistrate. Mandarins are of different classes or degrees of rank. There are nine different kinds of them, and they are known for the most part by the buttons they wear."

"By their buttons! well that is an odd thing; but now I think of it, sailors often wear buttons with an anchor on them; and livery servants sometimes have gay buttons with a coat of arms on them."

"Very true; but sailors and livery servants wear their buttons on their coats and waistcoats, but this is not the case with mandarins."

"Not on their coats and waistcoats! Why, if they do not wear them on their clothes, where can they wear them?"

"They wear them on their caps."

"On their caps! Why that is stranger than ever, do please to tell me all about it."

"The rank of a mandarin is set forth by the embroidery of his girdle, and the but-

ton on his cap. There are, as I said, nine different sorts of mandarins, the lowest class wear a silver button on their caps."

"A silver button! Then I should be sure to know them at once. The first thing I should look at, if I were to see a mandarin, would be the button on his cap, and if I found it to be silver, 'Oh! oh!' I should say to myself, 'I know that you are one of the lowest class.'"

"You would certainly be right in your decision, though you ought not to think meanly of him, on account of his being of the lowest rank. The next class wear a gold button."

"It would be very easy, then, to know one from the other; I should find out the gold button directly."

"No doubt you would. Mandarins of the seventh class wear a wrought gold button—that is, a button with work upon it, and not plain; and those of the sixth class wear a button of pearl."

"They must have something to do, to

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find out a different button for all of them. What do the rest wear?"

"The fifth class wear a crystal button—a crystal is a clear, white, sparkling stone; the fourth class wear a torquois button—a torquois is a blue stone; and the third class wear a sapphire button—the sapphire is of a light-blue color."

"What kind of buttons can the others be? for I cannot think."

"The second class wear a coral button, and you know that coral is red, though I believe, that when first taken from the sea, it is green. The first class, or the mandarins of the highest rank, wear a ruby button—a ruby is a precious stone of a sparkling red color, the hardest and next in value to the diamond; so now you have heard of them all."

"And I will try to remember them; and then if I should ever go to China, let the mandarins be of what rank they may, they will be found out directly."

"Sometimes, when a mandarin has be-

haved very well, and done service to the state, the emperor confers on him a very high honor."

"Oh! what is that? I suppose he wears a diamond button, or perhaps two?"

"No—it is not a button; but something much more showy. He is allowed to wear two peacock's feathers in his cap."

"I do not think that over wise. If I were to put two peacock's feathers in my cap, people would laugh at me."

"And well they might; but if it were thought, as it is in China, a great honor to wear them, that would make all the difference. In this country we have odd customs; for one great man wears a star on his breast, and another a golden garter round his leg. It matters not what the thing is that is worn; so long as it is a mark of honor and rank, people will be anxious to obtain it. The worst of these honors is, that though they may be possessed to-day, they may be lost tomorrow. A mandarin is dependent on the will of

his emperor ; and often, without an hour's notice, the sparkling button and the peacock's feathers are plucked from his cap.

Earthly honor is a breath,  
Brief in life, and lost in death ;  
Happy they, before whose eyes  
Heavenly hopes and glories rise !

I hope, William, that your rank will be higher than that of the highest mandarin."

"How can that be, uncle ? I shall never have a cap with a ruby button on it ; nor wear two peacock's feathers."

"Very likely not ; but I trust you will have what is of more value. Humility and integrity are far better than buttons of silver, gold, wrought gold, pearl, and crystal ; and truth and piety are jewels worth more than all the torquoises, the sapphires, the corals, the rubies, and the peacock's feathers in the creation. You may never be a mandarin, but you may become much greater ; for the highest rank that any one can attain, is to be a child of God ; and the

highest glory will be to praise and magnify him for ever. Many may think it a great advantage to be a mandarin, but, for my part, I think that the highest mandarin is to be pitied."

"Why is he to be pitied? But I suppose you mean, because the emperor of China can pull the button and feathers out of his cap when he pleases."

"No! no! William, if that were all, it would be a different case; but that is not what I mean. The highest mandarin in China is living in the world, without the knowledge of God. He is either a believer in a false religion, and a worshiper of idols; or he has no religion at all. He is ignorant of God's holy word, and God's holy will. He knows nothing of the Saviour, who died on the cross for sinners; nor prays for the influence of the Holy Spirit on his heart. If, in addition to his earthly honors, he had repentance to forsake sin, and faith to believe the promises of God, it would be something; but not having these, nor seek-



ing them, nor feeling his need of them, he is to be pitied."

"Yes, indeed he is."

"I have now told you what a mandarin is; and I hope you are thankful that you are not one. While he goes to his pagoda to bow down to an idol, we are permitted to go to the house of God, 'to render thanks for the great benefits received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul,' in the name of the Redeemer. A time is coming, William, swiftly as the wings of eagles fly, when stars and garters, and buttons and peacock's feathers, will be of no use to any of us. A death unto sin, and a new birth unto righteousness, are what we should be seeking after. But while we are thankful for the greater mercies we enjoy, let us not forget those who are in heathen darkness; nor neglect to pray that China, with its emperor, its mandarins, and people, may



be taught of God, and become the followers of our Lord and Saviour Jesus Christ. Once more would I say—

‘ Earthly honor is a breath,  
Brief in life, and lost in death ;  
Happy they, before whose eyes  
Heavenly hopes and glories rise ! ’ ”



## CHAPTER VIII.

## A LITTLE ABOUT FOOD AND FIREWORKS.

"I WILL now tell you, William, about the food of the Chinese—this is you know to them a thing of great importance. I will also tell you about their fireworks, though this is a thing of very little importance. You will like to hear something of them both."

"I shall, indeed, uncle ; but how odd it sounds to say food and fireworks."

"It is an odd expression, certainly ; but we must try to make the best of it. Were you to live in China, you would find a great difference between their food and ours. In different parts of the world, people are compelled to live differently. You know what English people eat. North American Indians eat the flesh of the buffalo. The Esquimaux eat fish, and drink

train oil. Tartars eat horseflesh; and the Chinese eat every thing."

"Every thing! No, uncle; not dogs and cats, and such things as those."

"Dogs and cats are oftentimes regarded among them as luxuries; but besides these, they eat slugs, and snails, and grasshoppers, and snakes."

"Snakes! I would not touch a snake, if I were ever so hungry. Do they really eat them, uncle; or are you joking?"

"They really eat them, and many other things equally odd, such as rats, mice, earthworms, monster grubs, sharks' fins, and birds'-nests."

"I will never go to China, uncle, if I must eat such things as those."

"We none of us know what we can eat or drink, or rather what we cannot eat and drink, till tried by extreme hunger and thirst. The people are so numerous in China, that they are compelled to make use of almost every thing eatable for food. They live much on rice, which they grow and import in great quantities; but this is not

sufficient to feed them all. Land is so useful to them in growing rice, and tea, and other produce, that they do not feed many cattle and sheep; so that, as I said, they are compelled to eat what they can get. Great quantities of fish are consumed by them, and they drink great quantities of tea; but tea, rice, and fish not being enough of themselves, dogs, cats, rats, mice, slugs, snails, grasshoppers and snakes, grubs, sharks' fins and birds'-nests are added to them as articles of food."

"But you said they eat birds'-nests! How can any one eat a bird's-nest?"

"The birds'-nests which they eat are composed mostly of a slimy or gummy matter, which by cooking is changed into a jelly. If a Chinese bird's-nest, nicely cooked, were put on your plate at dinner time, most likely you would think it very good. At any rate, you would not be able to find out what it was. It does not matter so much, however, what the food of the body is, as it does what is the sustenance of the soul. The Chinese do pretty well

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with rice, snakes, dogs, and birds'-nests; but they are sadly off for spiritual food. They want the Bread of Life! they want the glorious gospel of Jesus Christ, that their souls may be strengthened to live to the glory of God. But now one word about fireworks."

"Yes; and now for the fireworks."

"We sometimes see very fine fireworks in England; but the Chinese pay more than common attention to this source of amusement."

"I should like to see some of their fireworks."

"Many an accident has been brought about by thoughtless people letting off squibs and crackers in the streets; for not only have the clothes of people been thus burned, but horses have been so frightened, that they have run off at full speed, either turning over the carriages they drew, or throwing their riders with such violence as to break their bones. If you had been the cause of such an accident, should you not be very sorry?"

“ Indeed I should, uncle.”

“ Care and caution are required even in the sports of childhood. The Chinese fireworks are not in themselves equal to ours—they are not so bright and sparkling, they do not present to the eye such glowing light, and clear colors; but then, the odd and striking devices and changes they assume, have much more variety than ours. The following account of a display of fireworks among the Chinese, is so very striking that I cannot help relating it to you. As I said before, the Chinese are very curious in their devices in letting off their fireworks.”

“ ‘ At their solemn festivals, and on other occasions, many fireworks are let off. In one display which was lately made at Canton for peace, a resemblance was made of a vine arbor, which burned without being consumed—the trunk, branches, leaves, grapes, burned in their proper colors. After this had delighted the spectators, another piece was begun. A dozen cylinders discharged an immense number

of rockets, which formed themselves into stars, serpents, and flying dragons. This magnificent scene was followed by a grand discharge, on all sides, of a shower of fire, with which were intermixed globe-shaped lanterns, with sentences written on them. Then ascended another display in the shape of pillars formed of rings of light, which seemed for a moment to turn night into day. At last, the grand display took place : the Chinese dragon appeared in all its glory, surrounded by ten thousand winged creatures, standards, banners ; and suddenly, upon its back, appeared the figure of the emperor, in blue lights. These in turn changed to yellow ; and lastly to the most intense white. A roar of ten thousand reports now shook the air—a canopy of green arose over the emperor, from the midst of which a volcano of rockets arose ; and the sight ended.' ” .

“ Oh, how I should have liked to have seen that grand display of fireworks ! ”

“ And so should I, William ; especially  
h end of it, the Chinese had piled

up in one high heap, all the images they worship, and set fire to them, turning 'from idols to serve the living and true God;' but the time will come, according to God's holy word, when they, as sinners, will bow down to and worship the Saviour. Let us take care that we set up no idols in our hearts; but rather pray to be delivered from them."





CHINESE GENTLEMEN IN MOURNING.

## CHAPTER IX.

### ODD THINGS IN CHINA.

“You have heard me say, William, that the Chinese are a very odd people; and now, if you like, I will tell you a few of their oddities.”

“Thank you, uncle; I like to hear of any thing odd.”

“Most young people do ; even old people have no objection to it.”

“If the Chinese were not an odd people, they would never shave their heads, and plait their cues. They had need have a great many barbers.”

“They have a great many. In Canton there are, I think, about seven thousand.”

“Seven thousand barbers ! What a quantity of soap they must use in shaving so many people.”

“Why, no—you are wrong there ; for they do not use soap in shaving—that is one of their oddities. They soften the hair with warm water only. I wish the Chinese paid as much attention to their hearts, as they do to their heads.”

“Now for the next oddity, uncle.”

“When English people go into mourning, they put on black clothes ; but when the Chinese go in mourning, they put on white.”

“White clothes for mourning ! They must be an odd people, indeed.”

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“Every Chinese gentleman wears two watches; when, as you know, we wear but one.”

“What can they want with two? Surely one is enough to tell the time of day! Why do they wear two watches?”

“Because, they say, if one should ‘be sick-ee,’ the other would be able ‘to walk-ee:’ and they think that is a very good reason. People who are so very careful to know the time, ought to take all pains in their power to improve it.”

“I wonder what odd thing you will tell me about next!”

“In China it is no uncommon thing to see an old man flying a kite. Kites are common enough here; but to see an old man flying one, for his own amusement, would be somewhat of an oddity.”

“It would, indeed; why I should hardly be surprised at any thing the Chinese did, they are such a strange set of people.”

“English officers in the army carry

swords; but Chinese officers, military mandarins, often carry fans and beads. You would suppose, by his dress, that a person of station in China, was armed to meet an enemy, whereas he is much better provided to enjoy the company of a friend. The silken sheath at his side, contains no dagger, but only a fan; the leathern bag, hung to his belt, is no cartouche box filled with powder and ball, it carries a flint and steel for lighting his pipe; and his rich, showy pouch has nothing in it more warlike than tobacco!"

"Well, that is odd! Military mandarins seem dressed for peace; and those who are not soldiers, look as if dressed up for war."

"In England, our mariner's compass points with the needle to the north: in China, theirs points to the South. In England, we begin our books at the first leaf, and read from left to right: in China they begin at the last leaf, and read from right to left."

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“It is just as if they did it, to be different from other people.”

“If they had God’s holy Word, instead of their foolish idol books, it would be of little consequence, whether they read it one way or the other, so that they understood it, and believed it, and loved it, and practiced it; but the day may yet come when this will be the case.”

“You have told me of a great many odd things; are there any more that you can remember?”

“Why it is an odd thing that they should wear buttons in their caps to set forth their rank. It is an odd thing that they should eat grubs, earthworms, and grasshoppers. And a very odd thing that they should use more lanterns than all the rest of the world beside; and yet be, in many things, one of the darkest of nations. Their lanterns are daily being lit up with cotton wick and oil; they have no gas light as we have, no Argand lamp, nor Bude light. And then, in holy things, we

have the light of God's truth ; while they are groping in the darkness of error. There is another odd thing among them that I ought not to forget, and that is, the fact, that a Chinese buys his wife with presents ; and never once sees her till he has agreed to marry her."

"That is one of the oddest of all."

"How can a married couple expect to be happy under such circumstances ? But I have yet another odd thing to mention."

"Now for it, uncle !"

"The Chinese are said to be the inventors of gunpowder, the mariner's compass, and printing ; and yet, in the use of gunpowder, they are behind every country in Europe. They seldom or never make long voyages, therefore the compass is of no great use to them ; and as to printing, they practice it in the same way as they did hundreds of years ago, without any improvement. All these things are odd enough ; and if I were to give you their own account of finding out the mariner's

compass, you would think that as odd as any of them."

"Please then to tell me all about it?"

"The Chinese say in their books, which they regard as the wisest books in the world, that their emperor Hwang-to, was a most wonderful man, and so very forward in his parts and attainments, that he could speak when only a month old."

"How long is it since Hwang-to was alive?"

"Between four and five thousand years. Now it happened, say the Chinese, that an enemy of Hwang-to, who wished to deprive him of the throne, by some means or other contrived to surround him and his army in a mist, so that they knew not how to move; when Hwang-to, by the force of his genius, invented a magnetic pole, which he attached to his chariot, and as this always pointed south, so it enabled him to lead his army through the mist, and to conquer his enemies."

"Well, that is, as you say, uncle, as odd as any of them."

“Let me now hear, William, how many you can remember, of the odd things of which I have told you?”

“Oh, every one of them, I think. It seemed odd to me that there should be seven thousand barbers in Canton, and that they should shave without soap; that a Chinese gentleman should wear two watches; that the Chinese compass should point to the south; that they should read their books the backward way; that they should eat grubs and grasshoppers; and that they should have so many lanterns, and yet have so little light; but I have forgotten a part of them now.”

“Yes; you have not mentioned their wearing white clothes for mourning; nor the old men flying kites; nor the military mandarin carrying a fan.”

“True, uncle; and I remember now, the buttons in the caps of the mandarins; and then that odd tale of Hwang-to finding out the mariner’s compass, is the oddest of all.”



“ But though these are odd things, there are others among this strange people which we might practice with advantage. One of them is duty to parents; and another, reverence to age. In these things the Chinese set us an example worthy our imitation. A parent, if he feel so disposed, may sell his children for slaves; nay more, if he take away their lives, the penalty he has to pay is but a small one. Death is the punishment incurred by that child who shall use harsh and abusive language to either his father, his mother, or his grandmother. You may be sure that the Chinese, though they despise holy Scripture, would heartily approve of the text in the book of Proverbs, which says, ‘The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.’ Remember, if you can, what I have said of the odd things among the Chinese; and be sure not to forget that the young among them honor their parents, and reverence old age.”



PUNISHMENT OF THE STOCKS.

## CHAPTER X.

## CHINESE PUNISHMENTS FOR CRIME.

“How far is it to China, uncle?”

“What the distance may be, William, reckoning as the crow flies, I can hardly tell, perhaps about eight or nine thousand miles; but many an English ship, what with her tackings, her beatings and buffetings in getting round the Cape of Good Hope, and the distance she is blown out of

her course, sails as far in reaching Peking, as if she went round the world. Now, the distance round the world is twenty-four thousand miles."

"Oh, what a long way then it is to China."

"It is a long way. If ever you go there, you will find that sin has been there before you. Sin has found its way everywhere.

Just as the slimy snail, that crawls  
And leaves a mark upon the walls,  
Sin onwards goes, and leaves a trace  
Of woe and death in every place.

If it were not for God's restraining grace, it would sweep over the world like a flood, leaving us nothing but wretchedness and ruin. Ignorance and crime live next door to each other, if they do not dwell in the same habitation. I will tell you something about the way in which they punish criminals in China."

"I was thinking about that this morn-

ing. I suppose they put men in prison there; and whip them, and sometimes hang them, as they do here in England."

"The punishments of most nations differ. In England, you know, murderers are put to death by hanging; but in France they cut off their heads with the guillotine."

"And what do they do in China?"

"You shall hear; but I shall be very short in my remarks. The Chinese, like most other people, are very fond of money, and therefore to compel them to part with it, is a sore punishment to them. Getting money from them is often called squeezing them. If a Chinese offend against the laws, he can, in most cases, lessen his punishment by paying a sum of money."

"Oh, but that is not fair; for then a poor man must be punished, when a rich man will escape; that is not fair at all!"

"So it seems, at first sight; but if it be, as I said, a sore punishment to part with his money, the rich man, if he pay in pro-

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portion to his property, suffers as well as the poor man."

"Yes; but I hardly think that it is quite right. How do they punish bad people in China?"

"By bamboosing them; squeezing their fingers and ankles between sticks tied together at one end; confining them in prison; compelling them to wear a heavy wooden collar; banishing them; strangling, beheading, and putting them to a lingering death."

"These are all bad enough; but you must please to tell me more about them. How do they bamboo them?"

"The culprit is flung flat on the ground, with his face downwards, and there he receives as many strokes as his judge has awarded. The bamboo, with which he is beaten, is thin at the handle, and flat and thick at the other end. He who has once been well bamboosed, does not readily forget it."

"I dare say he does not, uncle. That

squeezing of the fingers and the ankles must be very bad."

"Bad enough. The women have their fingers pinched; the men their ankles. Imprisonment is terrible; because they put the prisoner in a cage, not big enough for him either to sit, or lie down in. There he sits, with his head bent downwards towards his knees, in a most trying posture, till his neck is quite stiff, and his limbs crippled. Many of them are left to die in these cages."

"Dreadful! The Chinese must be cruel people."

"They are cruel. The canque, or collar, is a very heavy log of wood, between two and three feet square, with a hole in it for the neck. This is carried about by the culprit for months together according to his crime, with an account of his offence written upon it. He who has the canque, on his shoulders, had need of no other burden, for he has quite as much as he can carry."

"I hardly know which is the worst, the bamboosing, the cage, or the collar."

"Neither these, however, nor banishment, are meant to destroy life. The strangling and beheading are therefore heavier punishments; and the lingering death is worse than all."

"What kind of death is it? I dare say it is very terrible."

"No doubt of that, William. It is indeed called being 'cut into ten thousand pieces,' but though that is not a correct description, yet we may judge by it, that it is a very terrible death. Not being quite certain, however, how this punishment is inflicted, I will not venture to describe it. Cruel as the punishments are now among the Chinese, they are not so bad as they were formerly."

"Why, could they be worse than cutting a man into ten thousand pieces?"

"I told you that was only the way in which the punishment was described. In an account given of China in former



times, it says, 'Criminals were boiled, roasted, and flayed, and thrown on spikes, and forced to fight with tigers and elephants.'



BURNING THE MARTYRS.

“But do you really believe it, uncle?”

“Indeed I do, William; and with too much reason. If men, calling themselves



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Christians, could burn their fellow creatures in the fire, as the martyrs were burned, only a few hundred years ago in England, no wonder that ignorant heathens should practice such cruelties."

"I quite forgot the martyrs!"

"I wish that we had not such strong reasons as we have to remember them. Oh, that all our hearts were right with God, and that no false doctrine, no bitter, persecuting spirit was abroad to remind us of the bigotry and relentless cruelty of days gone by! Many years ago the Chinese killed men in sacrifice to demons, but the edict of an emperor forbade it. It is said that, up to the present time, when a porcelain maker sets up a new furnace, he purchases a child to be burned therein to death."

"That is very dreadful indeed. I did not think the Chinese were half so cruel."

"It is no cure for cruelty merely to alter the manners, while the heart is left unchanged. The Chinese want a new prin-

ciple to animate them—they want the gospel of Jesus Christ among them. The new commandment, ‘Love one another,’ with the grace of the Redeemer shed abroad in the heart, would do more to take away cruelty from among the Chinese, than the edicts of a hundred emperors. None but a merciful God can do away with the cruelties of mankind.”

“Then it seems that the Chinese beat their culprits with bamboos; pen them up in cages; pinch their fingers and ankles; make them carry a heavy wooden collar; and banish them; and when they are very bad, strangle them, cut off their heads, or put them to a slow and very cruel death! I do not like the Chinese half so well, uncle, as I did before.”

“If you do not like them on account of their cruelty, you should pray the more fervently that God, in his mercy, for his Son’s sake, would take away their ‘heart of stone,’ and give them ‘a heart of flesh;’ so opening their eyes to his goodness, and

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their own sinfulness, that they may abhor all iniquity, believe in him, and fear him, and obey him, practicing kindness to all, and living in peace with God and in charity with all mankind."





A TEA GARDEN.

## CHAPTER XI.

## ALL ABOUT TEA.

“You have heard, William, that tea is brought from China; but perhaps you have never heard how it is grown and prepared.”

“Never, uncle! I have seen the Chinese tea-chests, with the odd figures on them, and I know that tea comes from

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China; but nothing else. How they grow it and manage it, before they pack it up in the tea-chests, I know not; will you please to tell me?"

"Very willingly; but let me first give you a thought that is worth bearing in mind. You know that the Chinese, who grow the tea, are heathens; and you know how very pleasant it is to drink tea. If, then, we are so much indebted to heathen hands, let us do all the good we can to heathen hearts. If heathen help us in temporal things, let us help them all we can in eternal things."

"I will try to remember every thing you tell me."

"Though there are so many tea drinkers, there are few among them who could give a plain account of the growth and preparation of tea. The tea plant is, I believe, a native of China, or of Japan—these two countries join each other. Tea has not yet been common in England a hundred years; but in China, it has been drank hundreds, if not thousands of years."

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“That I never knew before ! Why do we not grow tea in England ?”

“Our climate is not suitable to its growth. It is only in some parts of China that it will grow : the north of China is too cold for it, and the south is too hot. There is some talk of cultivating the tea plant to a great extent in the East Indies ; and I think that this will very likely be done. Some people say it has pleased God to give useful things to different countries, that mankind may live in peace and affection, supplying each other’s several wants. But now for the tea plant.”

“Yes—now for the tea plant, if you please.”

“It is first obtained from seed, which is set in rows a few feet asunder. Six or eight seeds are dropped into every hole, because so many of them die. When the plant springs up, it is allowed to grow three years, before the first crop of leaves is collected.”

“The tea, then, is the leaf of the tea plant ?”

“It is. The plant bears a white flower, very much like our wild rose; after the flower, comes a green pod, with two or three seeds in it. Some plants prosper best in a clayey soil—others in a sandy soil; but light, stony ground is best for the tea plant.”

“Does it spring up into a high bush; or grow like the box round the beds in the garden?”

“It springs up into a bush; but the people take care not to let it grow too high for them to pull off the leaves without difficulty. Three or four times a year, the leaves are gathered; and the first gathering is the best. The longer the leaf grows, the darker it gets: so that the third or fourth gathering consists of dark green leaves.”

“Oh, that is the green tea, then, I suppose.”

“No, you are wrong there. The older the plants are, the less valuable is the tea; so that, at the end of six or seven years,

the trees are taken away, and fresh seed is set. The black tea plant is different from the green tea plant; and the leaves are dried and prepared rather differently. The black tea grows in one part of China, and the green tea in another."

"And what do they do with the leaves, when they have pulled them off the bushes?"

"They place them in the wind and sun in shallow baskets; dry them over a stove, in cast-iron pans; rub the leaves with their hands; and then once more dry them; and afterwards pick out every bad leaf they can find. Nothing more then remains to be done, than to pack the tea properly in tea-chests.

"But how is it that there are so many names given to tea? I cannot make it out."

"Oh, the Chinese name for every tea has a meaning. Congou, or Kung-foo, means 'labor'—setting forth, that to produce this tea, requires labor and care; Souchong, or Seaou-chung, means 'scarce'

—setting forth, that it is not so plentiful as the Congou, or Bohea; and now, I think that for the present, you know enough about teas.”

“Can you tell me the different names of tea? I can only remember two or three; but there are many more than those.”

“Well, if I say that the principal black teas are Pekoe, Souchong, Congou, and Bohea; and that the green are Twankay, Hyson, and Gunpowder, I shall not be far from the truth, though there are different qualities of the same name.”

“Why is it that some teas are so much dearer than others?”

“Because they are gathered when the leaves are very young and tender; and dried, and picked, and rolled in the hand with greater care than others are.”

“I understand now. But why do they call one of the teas, Gunpowder?”

“That tea consists of small leaves, rolled up with the fingers into grains, like the grains of gunpowder, only larger. It is a very expensive tea.”

“Well, I am a great deal wiser than I was, certainly. I dare say the Chinese enjoy their tea, for they can pick the leaves fresh from the tree, and put them into the tea-pot at once; and then, with nice cream, and plenty of sugar, their tea must be very good indeed.”

“You are sadly mistaken as to the Chinese way of making tea. They will not use tea, if they can help it, which is less than a year old; and as for cream and sugar, they use neither.”

“Then they do not know how to make a good cup of tea, after all.”

“Leave them alone for that, William; as they take tea with every meal, and drink it several times a day besides; and as they live in the country where it grows, no doubt they make it in the way that is most agreeable to them. Millions and millions of pounds of tea are sent by the Chinese to this country; and thousands and tens of thousands of people have reason to thank God for it; for hogsheads of strong ale, and casks of brandy, and other spirits, would be drank, to

the injury of the consumer, if tea were not so common. Tea, which was first imported into Europe by the Dutch East India Company, has now become a necessary of life, as well as a luxury. May we regard it with thankfulness, as one of the many gifts of our gracious and Almighty Father, and never partake of it without encouraging grateful feelings to Him, and friendly feelings to the Chinese. They are, at present, idolaters; but 'there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it,' Job 28: 7, 8. In this path God often walketh. He maketh 'a way in the sea,' and 'in the wilderness;' and 'mountains,' that stop others, are to him a way; for 'his ways are not as our ways.' In the fulfillment of his promises, the heathen shall be given as an inheritance of the Lord, and the Chinese be numbered among the followers of the Redeemer."

CHAPTER XII.

MARRYING, FEASTING, AND BURYING.

“ You have never heard much of the manners and customs of the Chinese, William ; I may as well, therefore, tell you a little about their marriages, their feasts, and their burials.”

“ Do, uncle ! do, if you please. All these things I dare say are done in a very odd way, they are such a very odd set of people.”

“ In this country, young people are usually acquainted for some time before they marry, for unless they know each other, and like one another, it is not very probable that they will live happily together. When husband and wife fear God, and act kindly one to another, they make a cheerful and happy household : but when they

are ill-matched, and do not agree, they have plenty of trouble."

"Yes; they are sure to have trouble enough, then."

"It is the custom in China, to marry without the parties knowing more of each other, than what they can pick up from report. The parents mostly make up the wedding; so that, in many cases, as there is but little love between the young couple, the wife is treated like a slave."

"But that is a very silly custom, to marry without knowing one another."

"It certainly is not wise to act so; but no people in the world are more led away by custom than the Chinese. When a young man has heard of a young lady, whom he wishes to marry, or when his parents wish him to take a wife, advice is sought from the diviner, or conjurer, to know whether they will be happy."

"What can he know about it?"

"Nothing at all. But as he is paid for his trouble, he looks up at the stars, and

makes his calculations; or he takes notice of the way in which the birds fly through the air; or he pretends to find out by omens, or by cards, whether the young people will be fortunate and prosperous; and if he can persuade them that such will be the case, the affair is soon settled. Presents are made, and a promise is obtained, in writing, from the parents of the young lady. It is not till every thing is settled, that the young man sees his intended bride; and then, if he does not like her, he sends her home again, and all the presents he has made are forfeited."

"I thought there would be something odd about it."

"The marriage procession is often a very long one: the bride is there, in her rich sedan-chair, with her attendants; the bridegroom is accompanied by his friends, attended by a band of musical instruments, while a train of hired people, household furniture, geese, and sometimes a pig, carried in a pen, bring up the rear.

The bride is received at her husband's house with music, and dainty meats; and the principal part of the marriage ceremony consists in their sipping a cup of wine together. It would be well if Chinese husbands knew, and would practice that command of Holy Scripture, 'Husbands love your wives, and be not bitter against them.' "

"Oh, they are a queer set of people! The pig being carried in his pen must look odd enough."

"Among the feasts of the Chinese, there is one, called the Feast of Lanterns, that must be described to you. This feast, which is kept all throughout China, is much enjoyed by the people, who enter into it with all their hearts. No people in the world are more fond of lanterns and fireworks than the Chinese; and in this feast they have enough of the one and of the other. You may go to the north of China, or the south; to the east, or to the west: in all, you will find citizens, towns-

men, and villagers, busy at this Feast with their lanterns.”

“What do they light so many lanterns for?”

“To show their skill in such things. You have no conception of the number, beauty, or variety of lanterns to be seen on this occasion.* They are made of paper, cotton, silk, and other materials; and are hung up everywhere in the shapes of flying birds, swimming fish, twining snakes, and fiery dragons. Some of them are beautifully painted with the gayest colors; while others burst into the most brilliant fireworks. How many lanterns do you suppose are lighted up in the whole empire, during one of these feasts?”

“Oh! hundreds and hundreds! Perhaps, thousands and thousands!”

“Better say millions and millions! for those who ought to know something about it, think that as many as two hundred millions are illuminated.”

* See page 11.

“Why, the country must be all in a light-shine!”

“What with the fireworks and the lanterns together, it is indeed a very gay spectacle. In some things, Chinese men and women act like mere children. If they were half as desirous for the light of the gospel of our Saviour Jesus Christ, as they are for the light of their gay lanterns, they would be a different people from what they are.

“Oh that wisdom from above
Filled their hearts with joy and love,
And lighted up a holy flame
To glorify the Saviour's name!”

“How I should like to see the Feast of Lanterns.”

“Fond as the Chinese are of this gay scene, they may be said to be, in some respects, a grave people. They look forward to the day of their death, and seek to prepare for it, by having their coffins made ready. They know not, William, that faith

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in Jesus Christ, and the sacrifice he has offered up for sinners, is the best preparation for a holy life, and for our latter end. The Chinese pay great attention to their dead, and have some strange ceremonies in the event of a decease."

"Please to tell me two or three of them."

"Why, the relations and friends of the departed, rich and poor, dressed in coarse white cloth, meet together in the chamber where the body lies, and mourn over it. They then wash it with water, fetched by the eldest son, from some place near; but the water would be thought little of, if he had not thrown two copper coins into the pond, or ditch, where he obtained it. The deceased, dressed as when alive, is placed in a grand coffin, but not buried till the end of three weeks."

"What a long time to wait!"

"The funeral procession then moves on; and if the deceased were rich, the body is sure to be accommodated with a handsome tomb. Chinese places of burial are often-

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times very large, with sculptured figures of lions, camels, and other animals round the tomb. To this place the procession repairs, a number of slaves carrying the coffin, with a rich canopy over it. A feast is then prepared for those who choose to partake of it. The relations of the dead often remain at the burial place for several weeks, having bonzas or priests with them, to perform dirges in honor of the deceased. In the house of every respectable Chinese, is a large room,—called, ‘The Hall of Ancestors,’—dedicated to the spirits of those of the family who have died. In this hall a tablet, with the name and titles of the deceased, is erected; and here the different members of the family meet, on stated occasions, to perform their rites.”

“The Hall of Ancestors is a kind of temple, then, is it not?”

“Yes; and it is filled up with an altar, and a silken canopy, besides vases and statues. Here they sing dirges, burn colored paper, and offer incense. The common people are, of course, buried in a much

more humble way than the rich. In China, a son mourns for a parent three years."

"Have they verses on their tombstones like those in our church-yards?"

"They have, as I said, tablets in their Halls of Ancestors, on which names and titles are sculptured, though I do not know that they put verses upon them. When you lie in the grave, William, I hope the inscription, if there be one over you, will be, 'Blessed are the dead which die in the Lord;' or, 'I know that my Redeemer liveth.' This will be a more suitable epitaph for a Christian man, than a long list of titles and high sounding praises. Never forget, William, that the honors of earth are not to be compared, for a moment, with the well-grounded hope of heaven.

"I would not change my blest estate
For all the world calls good or great;
And while my faith can keep her hold,
I envy not the sinner's gold.

"Father, I wait thy daily will:
Thou shalt divide my portion still;
Grant me on earth what seems thee best,
Till death and heaven reveal the rest."



A CHINAMAN WINNOWING RICE.

CHAPTER XIII.

CHINESE HUSBANDRY, ARMY, NAVY, AND
NATURAL HISTORY.

“THE Chinese, William, are famous for their care in tilling the ground; though their implements of husbandry are very rude, they cultivate it thoroughly, manuring it, and watering it well; and the crops

which they gather from it are very abundant. Sometimes the plough is drawn by a buffalo ; but oftener by men and women."

"What ! do men and women draw the plough, just as horses do here ?"

"Yes ! just in the same manner, for neither horses, nor horned cattle, are plentiful in China, and I will tell you why. The Chinese are so numerous, that they find it difficult to procure food, and they say to themselves, 'If we keep a great many horses and cattle, they will eat up all that we get from the ground. No ! no ! we must do without them, and then we shall have all the produce for ourselves.' The people do the work, for the most part, there, that horses do here, in tilling the ground. Ploughing is, in China, a thing of great importance ; indeed, the emperor himself holds the plough sometimes."

"The emperor ! I should think that he would make but a poor ploughman."

"Not the best in the world, I dare say ; but I will explain the affair to you. On a

certain day he dresses himself in a homely manner, and proceeds with his nobles to a field, where a plough, gilt and ornamented, is ready for his use: it is drawn by two oxen with gilded horns. With this plough, and these oxen, he turns over two or three furrows, after which his nobles do the same. The empress is not idle: for she, with her ladies, prepare victuals for the emperor; and the intention of it all is to encourage husbandry, and to remind the monarch that he is dependent on the labor of his subjects."

"That is a very good custom, and ought to be kept up. The Chinese are wiser than I thought they were."

"The goodness of God has changed a curse into a blessing. When God cursed the ground for the sin of Adam, he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all

the days of thy life : thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field,' Gen. 3 : 17, 18. Yet now, by the labor of his hand, man is blessed, for labor gives color to his cheek, brightness to his eye, vigor to his frame, and cheerfulness to his heart. No laborers are more industrious than the Chinese husbandmen."

"The Chinese have some good among them, however."

"They grow rice to a great extent. The seed is at first sown thickly on a piece of well-manured land ; and when it springs up eight or ten inches, the young shoots are planted in small tufts in moist, or muddy ground, which is afterwards well watered. A sower of wheat, or barley, with us, strides along the land, with a pair of shoes on his feet, and comfortable stockings on his legs ; but the Chinese, to sow, or rather to plant their rice, bare their arms, and paddle in the mud, with their legs naked to the knee."

"How droll they must look when at

work in the mud, with their bare heads, arms, and legs !”

“In manuring the ground, they use every kind of slime and animal substance they can lay their hands on. Barbers will even shave their customers for nothing, to get their hair to sell for manure. In watering the ground, they turn round, by treading upon it, a wheel, which has buckets fastened to it. These buckets thus bring up the water from a lower level to a higher one. Or they make use of a large wheel, composed of the hollow bamboo. Or two men stand on opposite sides of a stream, letting down with cords, and drawing up again, a bucket, which they pour into the trench prepared for the purpose. I hope and trust that some day, William, they will be as anxious for the water of life, as they are now for that of the river, and with joy ‘draw water out of the wells of salvation.’ Shall I speak a word or two about Chinese soldiers, sailors, and ships ?”

“Oh, yes, about all of them, uncle.”

“Though the Chinese, according to com-

mon report, invented gunpowder, they know but very little of its use; and if they should always remain as ignorant of it as they are now, it will be a good thing. The Chinese soldiers are sad boasters, and often have the word 'brave' stitched on their jackets before and behind: when they run away, this word is sadly out of character."

"It is, indeed; I should think they would be ashamed of it. How are the soldiers dressed?"

"In different ways; but the Tartar life-guards look the most terrible. They are called 'Tigers of war,' and are clad in a uniform of yellow and black stripes, wearing a cap that has two horns, or ears. The Chinese army is called 'The army of Heaven;' but there is nothing heavenly about it, except the name. The Chinese navy is very defective. The sailors are clever enough in managing their vessels; but as a defence to the country against foreigners, they are very weak. The great war junks of the Chinese look warlike, but they cannot stand in battle against English

ships. An English man-of-war would soon sink fifty of them. The number of vessels of different kinds on the Chinese rivers is astonishing, for what with the war junks, of which I have been speaking; the clippers, that bring opium; the chop boats, that carry cargoes; the mandarin boats, or revenue cutters; the sanpans, or family boats, and others, they seem to have no end. The military and trading junks, that 'navigate the great sea,' have eyes painted on them, one on each side the bow."

"What is that for, uncle?"

"The Chinese say, in broken English, 'If ship have eye, can see; if ship see, can saavee. If ship have no eye, no can see; if no can see, no can saavee.'"

"Just as if a ship could see with a painted eye!"

"We often have odd figures at the heads of our ships—neptunes, and mermaids, and lions."

"Oh, I wanted to ask you if they have any lions and wild beasts in China?"

"Wild beasts; but not lions. They have

elephants and tigers, though not of so monstrous a size as those in the East Indies. The rhinoceros, too, is found in China, with the leopard, the lynx, the wolf, the bear, the wild boar, and the buffalo; and they have also horses, camels, elks, deer, goats, and monkeys."

"Monkeys are everywhere, I think, except in England."

"Apes, monkeys, and baboons are to be seen in most hot countries. To enter on the natural history of China, and to tell you of all the creatures, wild and tame, that may be found in the empire, would be a great undertaking. Black hogs, yellow rats, and squirrels, are plentiful; and the country is famed for the most beautiful birds, among which are the bird of paradise, the peacock, and gold and silver pheasants."

"Yes! they are beautiful."

"China is also celebrated for insects, some of the butterflies, of the most beautiful colors, being eight or nine inches across their two wings. Very fine butterflies are

to be seen in England; but if you wish to gaze on one, winnowing his way in the air, three times larger than any you have yet seen, China is the place in which you may behold it."

"Yes, I remember that very large one in the glass case at the Chinese Collection. Why, it was broader across than I could span with my fingers."

"I dare say it was. Butterflies are beautiful things, and the more we gaze on their delicate forms, and glowing colors, the more shall we wonder at His works whose Almighty fingers formed not only the moth that flutters in the air, but the sun and moon shining in the firmament of heaven. Oh, love him, William, fear him, obey him, and glorify him! Had he given us this goodly creation alone, he would have been entitled to our praise; but he has given us his own Son to die for us, that we might live in glory for ever. Let us, then, love him, and praise him, and magnify him, for ever and ever.

“ How lovely do thy works appear,
Thou God of wisdom and of might ;
And all that meets the eye and ear
Imparts an ever new delight.

“ But, oh my Father, when I trace,
In thought, affection, heart renew'd,
The “ far-exceeding,” richer grace
With which thou hast my soul endued—

“ Oh, I would bless thee while I live,
Whose love has thus look'd down on me,
And learn, while life is mine, to give
The greater glory, Lord, to thee ! ”



CHINESE IDOL.

CHAPTER XIV.

RELIGION, SUPERSTITION, AND MISSIONARIES.

“I HAVE not told you, William, of the religion and superstitions of China; when I say religion, I mean the belief of the Chinese with regard to holy things. As they do not read God’s holy Word, no wonder that they

are very ignorant in all things respecting God. From one end of the empire to the other, they are a throng of idolaters."

"I remember the three golden idols in the Chinese Collection."

"Gilt, William, not golden. There was a time, though ages and ages have rolled away since then, when the Chinese feared God and honored him under the name of Tien; but darkness, gross darkness, by degrees came upon them; and like the Egyptians, Greeks, and Romans, they made to themselves gods of wood and stone, worshiped the sun, the moon, and the stars, and bowed down to things that are vile. What a sad state it is, for a large empire to be in, to have no Bible, no Sabbath, and no Saviour!"

"Is that the case with the Chinese?"

"Indeed it is; more is the pity. As the clouds in the heavens often hide the glorious sun from our sight, so do the shadows of superstition hide from the Chinese the Sun of righteousness. Some of the people

believe one thing, and some another; but all of them worship the spirits of the dead, and none of them look to the merits and sacrifice of Jesus Christ for salvation."

"But how, then, do they hope to get to heaven?"

"They hope to gain happiness in a future state, in different ways. One is a follower of Taou, or reason; and he hopes, by adhering to his faith, and by often repeating over the name of its founder, to obtain life and immortality. Another is a Buddhist, a follower of Fo. He worships the three divine ones—the past, the present, and the future. The three gilt idols you saw at the Chinese Collection are the images to which he bows down. He thinks it a work of great merit to repeat the name of Fo, over and over again, a hundred and a thousand times; while another follows the opinions of Confucius, a philosopher. It would take me a long time to tell you half the things that the Chinese worship; they adore the queen of heaven, which is the moon; the

gods of war, fortune, and rain. The earth, the spirits of pleasure, and the genii of the air; with the flying dragon Fo, the tiger with nine human heads, the six-headed crocodile, and a hundred more. The Chinese are, taking them altogether, very dim-sighted in their religious views, very childish in their religious rites, and very superstitious in all things."

"Please to tell me some of the things in which they are superstitious?"

"When a Chinese vessel is about to weigh anchor, gongs are beaten, and bundles of gilt and colored paper are thrown blazing into the water in honor of the unseen deities, that they may take the ship under their protection, and give it a prosperous voyage."

"Well, that is a very silly custom; neither the gongs, nor the gilt paper can do any good."

"When an eclipse of the sun or moon occurs, the same ceremony takes place: gilt paper is burned, lanterns are lighted

and held up, and the gongs are beaten louder than ever. All this is done, because they say a great dragon has swallowed the orb that is eclipsed, and he must be compelled to disgorge it again."

"I could hardly have thought they had been so childish."

"The people light up wax tapers, offer meats, and burn incense sticks before idols, hoping that these things will please them, and dispose them to befriend them in all things. They draw lots, also, taking a slip of bamboo from many others, the signs marked on the slips agree with words written on a scroll, and they hope thus to be able to find out what will happen to them in days which are to come."

"Why that is like fortune telling."

"Yes, it is. The Chinese, in spring and autumn, decorate the graves of their friends, lighting up candles, burning gilt paper, and offering to the dead, fowls, pigs, rice, and wine; but enough of super-

stition. A word or two about missionaries, and I shall come to the end of my remarks."

"Are there many missionaries in China?"

"No; I do not think there are any, at least not in the heart of the empire; though I believe, William, the time is coming on, when there will be plenty of them there. The late Dr. Morrison and Dr. Milne were enabled, by God's goodness and grace, to clear away the briars and brambles from the path of those who will follow them. As I told you before, the word of God, the ever blessed gospel of truth, is now printed in Chinese; so that the way of salvation, through a crucified Saviour, is plainly set forth. It seems to me, that nothing can long hinder the Chinese from knowing that 'all are sinners,' and that Jesus Christ is able 'to save them to the uttermost that come unto God by him.' Heb. 7: 25.

"The other day I read the following re-

marks about Dr. Morrison, I think they will please you. 'A child was learning his alphabet; for, as yet, he knew not half the letters of which it was composed; nor could his instructor tell, whether he would be remarkable for ignorance or knowledge. A boy sat at a desk with a Bible before him, which he had been taught to read. Many read the Bible without profit, and who could say that he would not be added to the number. A man was seated in the cabin of a ship, bound for the East; the world of waters was around him; he had left friends and country behind him, but he had entered on a noble enterprise, and steadily did he pursue it. Day after day, found him pouring over his books, which were printed in strange characters. And who were the child, the boy, and the man? They were one! And he with the gray hair, who had so much to do with merchants, and mandarins, and manuscripts; whose table was heaped up with books and writings of a mysterious kind, was the

same, the very same. He was Dr. Morrison. He had applied his talents well; he had embarked as a missionary to China; he had lifted up the standard of the cross among the heathen; he had been a diligent scholar; he had obtained a name among the learned, good, and great; and before him lay one of his mighty labors, a translation of the Word of God into the language of three hundred millions of his fellow men.' "

"That is very striking, indeed."

"I have now told you something about China, the great wall, Peking, and the Chinese people; about mandarins, opium, tea, food, fireworks, and some of the odd things in China. I have said a little about marrying, feasting, and burying; husbandry, soldiers, sailors, and natural history; and made a remark or two about religion, superstitions, and missionaries; and all that you now have to do, is to turn what you know to a good account. The Chinese have neither the light of Holy Scripture,

the comfort of the Sabbath, nor the heart-sustaining knowledge of the Saviour. Oh, take heed, then, that you are grateful for the gifts of your heavenly Father! and, while you magnify the Lord for all his mercies, fail not to pray for the Chinese, that their idols may be destroyed, that their superstitions may be forgotten, that the Word of God may win its way to their hearts, and that their pagodas may resound with the praises of the Redeemer.

“ Now may our hearts and voices raise
A grateful tribute to thy praise,
O God of love! for 't is thy hand
Hath placed us in this Christian land.

“ The shades of ignorance are past,
And our beloved lot is cast
Where gospel light, and love, and truth,
Illume and bless the minds of youth.

“ We might have all received our birth
In the dark corners of the earth,
Where crimes and cruelties disgrace
An unenlightened heathen race :

“ But Britain, blessed with light and truth,
Makes rich provisions for her youth ;
Conducts to means where grace is given,
And children learn the way to heaven.

“ May we have cause to bless the Lord,
That we are taught to read his Word,
To seek his face, and learn his praise,
Now in the morning of our days.”



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